

## 1. Introduction

The paper hypothesizes that to defend neocolonialism the sedulous Pakistani character Changez, the protagonist in the novel, not only sacrifices the job of analyst in a well known American Company, Underwood Samson but also openly denies the materialistic life provided by the neocolonial agents. Underwood Samson which represents Neocolonialism of America inveigles Changez to work in various institutions. Ignorantly, Changez has been working for those who have been creating chaos in his motherland. In a snail's pace, he finds himself a copy-cat who has been stalwartly working for those by curtailing his own identity. His attempt in being American-like cannot be a praiseworthy idea. He is like an opal that does not have his own color; he is sparkling in other's light. Since one's identity debars his/her choice, Changez finds resistance apt for him and his motherland. When *The Reluctant Fundamentalist* published, it created a tense situation in American world.

Since its publication in 2007, numerous criticisms have been spawned. Changez's frustration in love and blow of 9/11 attack coerce him to hark back in his motherland. Brad Hooper writes, "A young Pakistani man, educated at Princeton and employed in a highly prestigious financial-analysis firm in New York, way about to start a brilliant career and had fallen for a young woman whose commitment to him, it must be admitted, was partial and elusive when the terrorist attacks occurred(10)". Similarly Kirkus Reviews has stated:

Changez's success story is crowned by his semi-romantic friendship with beautiful, rich classmate Erica, to whom he draws close during a summer vacation in Greece shared by several fellow students. But the idyll is marred by Erica's distracted love for a former boyfriend who died young and by the events of 9/11, which simultaneously make "all foreigners"

objects of suspicion. (6-7)

The review blatantly undermines meticulous details of the novels that Changez stands against neocolonial agents and neocolonial thinking. Merely offering circlet to the novel the review has tacitly eschewed the kernel of the story. Kirkus review further states:

A visit home to a country virtually under siege, a breakdown that removes the fragile Erica yet further from him and the increasing enmity toward "non white" all take their toll: Changez withdraws from his cocoon of career and financial security and exits the country that had promised so much, becoming himself the bearded, vaguely menacing "stranger" who accompanies his increasingly worried listener to the latter's hotel. (6-7)

Changez's defiance to his company is his attempt to reiterate his brittle identity. Question arises, why Changez eschews his stay in United States. The answer is simple, to shelter his identity. Publishers weekly has reviewed, "Hamid's second book (after *The Moth Smoke*) is an intelligent and absorbing 9/11 novel, written from the perspective of Changez, a young Pakistani whose sympathies, despite his fervid immigrant embrace of America, lie with the attackers(42)." No less than a rank of terrorist has been projected by the review to Changez. The review insists on imaginary indoctrination of the orient by the west, especially Muslim, that they are nomad, that they are viper, and that they are barbaric. The attachment of Changez with the 9/11 attackers sensationalizes the outrageous politics of West over East. *New Yorker* views;

Only in *the* wake of *the* September 11th attacks, when America's wrath turns toward his homeland, does he realize that he has become a latter-day janissary - akin to *the* children of defeated nations who, conscripted in *the* army of *the* enemy, "fought to erase their own civilizations. (77)

Somehow it seems that *New Yorker* has done justice to the novel, the above statement questions Changez's identity. He is the man who is working for those who are effacing the sovereignty of his motherland. Neocolonial agents furtively use Changez to work which, when he knows, becomes unbearable, and he flouts his job and States.

The critics have neither talked of anti neocolonialist idea nor of the idea of resistance. The praiseworthy idea is that the story of anti-neocolonialist is framed inside the beautiful love story. Especially for the postcolonial reader the novel has catered the test of both unmatched love story of a beautiful white girl and a secular Pakistani, and resistance to neocolonialism. The love story in the novel has added the apt condiment to the readers who are interested in postcolonial novels. Instead of abiding by the neocolonial domination, Changez leaves for his motherland.

Introduction chapter will introduce thesis and glance over writer's ideas briefly. This also includes the major themes expressed in his works, and recapitulation of the plot of the novel. Resistance to Neocolonialism: A Theoretical Overview presents methodology of the research paper along Resistance to Neocolonialism in Hamid's *The Reluctant Fundamentalist* will highlight and provide the textual evidences for the credibility of the paper. The chapter will scrutinize the text and synchronize the methodology with it. The final chapter, Conclusion, will bring into light the solution to the analysis.

Born in 1971 in Lahore, Mohsin Hamid enjoyed much of his childhood in United States from the age of three to nine because his father who was a university professor enrolled at Stanford University. He was admitted at Lahore American School after his father's return from United States. He returned, again after nine years, to United States to continue his education at the age of eighteen. He earned graduation from Princeton University. He had studied creative writing under writers like Joyce Carole Oates and

Toni Morrison and also attended fiction workshop supervised by Morrison.

Hamid started his writing career as a journalist. He has been living and writing in Lahore recently. He writes for *The Guardian*, *The Daily Princetonian*, *The International Herald Tribune*, *The Financial Times*, *The Washington Post*, *The New York Times*, *The Independent*, *The Friday Times*, and the like. His writings often verbalize the inner turmoil of politics in Pakistan. Atop of Pakistani politics sits the corrupted nature of politicians which has been deteriorating the condition of Pakistan and Hamid is interested in what are the causes behind the capricious politics of his nation. His love of motherland, Pakistan, is center to his writing. Politics and development are inseparable entities in south Asian countries where politics shapes the growth of a nation. A wrong step in politics leads the populace to unprecedented conflict and heap of corpse. Hamid envisions that for the speedy development of Afghanistan, India and Pakistan, these countries should reconcile to fight against terror campaign of militants, and the hovering of neocolonial power of America cannot end the conflict. America's incubation in south Asian countries is unbearable to Hamid.

His two novels have been published;

1. *Moth Smoke*, (2000) and
2. *The Reluctant Fundamentalist* (2007).

In 1997 Moshin Hamid attended Harvard Law School and started working as a management consultant with McKinsey and Company and then as a managing director of Wolff Olins. While working as a management consultant in McKinsey and company, he was allowed to take three months off each year to verbalize his expression in his fiction and he deliberately used his time in publishing his novel, *Moth Smoke*, "dealt with sex, drugs, and class conflict in 1990s urban Pakistan. It asks the reader to judge the trial of an ex-banker and heroin addict who has fallen for his best friend's wife. *Moth Smoke*

became a cult hit in Pakistan, where it was made into a telefilm” (biog). In her essay “Foreign Accents” Sharmila Sen writes, "it is, on the one hand, about the disintegration of one life, and on other hand, about the disintegration of friendship, families, empires, alliances (8)." The novel got wide popularity in India and Pakistan. It won the Betty Trask Award and a finalist for the PEN/Hemingway Award that gave name and fame to Hamid.

Published in 2007, and nominated for a dozen of awards, *The Reluctant Fundamentalist* won The Ambassador Book Award, Anisfield-wolf Book Award, Asian American Literary Award, Premio Speciale dal testo allo Schermo, and South Bank Show Award for Literature. Hamid has synchronized artistically and intellectually Changez's and Pakistan's splited identity due to neocolonialism. Especially it is a story of a Lahore born secular Muslim who falls in love with a beautiful white girl, Erica. The novel begins with Changez's narration of his sojourn in United States during his graduation. Changez, who goes to United States to study starts working in a management company, "Underwood Samson & company" so that he could enroll at Harvard Business School (Hamid, 5). Changez and Erica happen to come together during their study trip in Greece and Changez cannot stop himself loving her though he knows that she is highly affected by the death of her Ex-boyfriend. The more he tries to win her the more she is haunted by her dead lover. Depressed by his abortive attempt to win Erica, when his hope founders, he starts losing his interest in his job. He, eventually, leaves for his motherland abandoning his high paid work and reputation.

However, the love story dominates the plot of the novel. If one scrutinizes beneath the surface of the story, one will find an intellectually engineered plot which delineates Changez's resentment toward American policy and thinking. While working in "Underwood Samson & company" Changez forgets his nationality; "I was, in four and a half years, never an American; I was *immediately* a New Yorker” (Hamid, 33). He visits

three institutions— Music business in Philippines, as a representative analyst of American Company. His stint in Philippines squeezes him to interrogate himself. He initially starts behaving himself as an American but is unaware of the fact that he is exotic to the American style. His sense of other comes into being when one Philippine obtrudes him. “We were mired in traffic, unable to move, and I glanced out of the window to see, only a few feet away, the driver of a jeepney returning my gaze. There was an undisguised hostility in his expression; I had no idea why” (66- 67). This is the first instance in the novel where he understands that he is not an American, simply a copy-cat of neocolonial agents. When Changez has been planning to return to New York after the completion of his mission in Manila, something unimaginative occurs, he happens to view on the television screen a hair-erecting video; attack on twin tower. Initially, his nefarious feeling on the attack has positioned him as a misanthrope and an anti-humanist. "I turned on the television and saw what at first I took to be a film. But I continued to watch, I realized that it was not fiction but news. I stared as one— and then the other— of the twin towers of the New York's world trade center collapsed. And I smiled” (72). After the attack on World Trade Center, Changez undergoes via many bitter experiences that add to his disgust toward United States. A man speaks "fucking Arab" to him in the parking lot in New Jersey—he goes there in valuing a cable company— that unbearably irates him. He becomes aggressive (117). He remembers the pre-job training conducted by his company where only inculcation was to focus on fundamentals. His experiences after the attack on world trade center, New York, give him an insight into American politics in south Asia. The most noteworthy idea is that he learns that his days of focusing on fundamental issues of the business companies for colonial agents have been completed. When he has joined the company, he has been taught to focus on the economic fundamentals of companies targeted for takeover while setting aside any concern about

the human sufferings to be a good analyst. Instead, he starts focusing on the fundamentals of the international affairs and the fundamentals of neocolonial empire. The reluctant fundamentalist becomes a sharp critique of politics. In Valparaiso, Chile, Juan-Bautista's comparison of Changez with Modern-Day Janissaries fuels him to become an active man who dares to revolt. He overtly tells to the vice president of his project that he refuses to work any further. Having understood American obtrusive life style and dominating policy to the developing countries—especially South-Asian countries like Pakistan, Afghanistan and India— he turns his back to America and lands on his motherland. He reprimands the way America has been operating its power via hoaxing in Pakistan and Afghanistan. He openly denies the responsibility given to him by his company, one of the colonial agents.

Enclosed four chapters in this research are as follows.

Chapter 1: Introduction

Chapter 2: Resistance to Neocolonialism: A Theoretical Overview.

Chapter 3: Resistance to Neocolonialism in Hamid's *The Reluctant Fundamentalist*.

Chapter 4: Conclusion

## 2. Resistance to Neocolonialism: A Theoretical Overview

### ) Recourse in Resistance

"Critical theorists have found resistance fruitful including the notion that theory can speak from the position of the oppressed and the disenfranchised" (Clark, 123). Over the centuries, resistance has provided new solution to the problems of human beings. The ability of human beings to find creative solution to the problems is essential for the well being of the human mores on the social level. On the personal level, to Changez, resistance helps him to break out of routines he dislikes and to create his identity. Resistance provides an opportunity dominantly to cast human identity. Hamid has made his national character Changez to straddle on resistance and identity. There is no recourse without resistance.

Two inseparable aspects of resistance are Self Discovery and Identity. It would not be wrong to state that when people find themselves living a disillusioned life— after epiphany, they start eschewing the entire issues that have created their whimsical identity. This split identity coerces them to be out of the clout of hegemony. Beset by the fragmented world and identity, Changez has no way except resistance. And, writing is an easy means to decry to the power that has been overshadowing their identity. No more options are left behind; the result will be either reluctant acceptance or proper resistance. The choice of resistance gives sublime satisfaction emotionally though physical it may not be. If one chooses reluctant acceptance, there will be a detachment between one's physical self and his/ her ego. In her essay "Signs Taken for Wonders" Homi K. Bhaba states that colonial situation demands the colonized to act like the colonizers. The disparity lies in mimicry that never equals a native to a colonizer. Indeed, this disparity puts one's identity into abyss. Biological differences, cultural practices, social rituals and mores shift such disparities into social realities and facts. The underlying



incommensurability among the differences has been badging a dog tag of inferiority to the non-whites. Arguably, it creates unbridgeable boundaries. One's identity clings to his/her social realities and facts. At this juncture of time an individual's identity conflates with social identity and one's "I" becomes "We", he/she represents a whole. The newly emerged consciousness becomes collective (class) consciousness. When an individual identity starts representing the identity of an entire group, this collective consciousness spurs him/ her to demur hegemony and supremacy.

Though preponderance of colonizers has been berating the concept of resistance which involves irrationality and misconceptions, many have found the issue a rational one. In his paper, Andrew Hugg writes, "I argue that resistance occurs which involves neither irrationality nor idiosyncrasy and I present a conception of rational theory choice within which this kind of resistance can be readily accommodated" (227). Although Suzanne Clark agrees that resistance is acceptable but he has altercation with Andrew Hugg. He insists, "But student resistance too often appears us ignorance, stupidity, of willful misunderstanding" (Lugg, 123). Changez, who enrolls at Princeton at the age of eighteen, is a student working in an analyzing company. His resistance to neocolonial agent is an apt end result to the neocolonialism. As a highly informed citizen, the resistance of a student is what is more apposite than any kind of resistance. He knows the hidden issues in any kind of policy and objects of implementation better than that of an ordinary citizen. Changez as a student gradually understands the virulent policy of America over Afghanistan and Pakistan, and resists neocolonial agents. The exercise of power manufactures its own resistance, begets its own adversary; power and resistance are counterparts. What America has been exercising in Afghanistan and Pakistan is power, and the reward that America has been getting is resistance. Enforcement of power and resistance neither liberate the countries from the battlefield nor ensure security.

## ) Genealogy of Neocolonialism

What is called genealogy of neocolonialism is related to the history of neocolonialism. Vladimir Ilyich Lenin's concept of imperialism, the last stage of capitalism, brings the term neocolonialism into the light. Neocolonialism was a buzz word in Africa soon after the Second World War. Postcolonial theorists have been asserting that imperialism has ended, there is no power domination over natives, and they are free to rule their land. However, imperialism continued with a brand new term, neocolonialism. After the end of decolonization, various national independent movements in the African nation states raised the voice against neocolonialism. Though colonial empire asserted that they let free to the natives, and that they granted the political freedom, African populace accepted the fact that they were made amicable subject to new forms of colonialism; neocolonialism. After the end of colonial period, Ex-colonial power and developed nations started dominating and exploiting aboriginals through various channels: economic, financial and trade policies. When United States came into the apotheosis of world economy, it started operating power through foreign aids, international monetary bodies, globalization and modernization. In the name of peace and human rights, United States has been exercising power to dominate underdeveloped countries. American clout has been hanging above the poor nations. Kwame Nkrumah, Ghana's first post-independence president holds that neocolonialism of today represents the final stage of imperialism in its most dangerous form. He contends that there will be no new colonies, but the same existing colonies will linger on. Colonialism as the chief instrument of imperialism has been replaced by neocolonialism today.

Colonialism in its disguised form appeared again in the ex-colonies with the perfunctory aim that it would support underdeveloped nations to uplift their economic standards. Neocolonialism is very subtle and smoldering in ex-colonies. To end the

problems created by the subtle neocolonialism, one should study its fundamentals.

Nkrumah lights on the principle of neocolonialism that it is based upon the principle of breaking up united colonial territories into a number of small non-viable states which are incapable of independent development and must rely upon the former imperial power for defense and even internal security. How hard they put forward for justification of colonization, the virulent aim was to loot the natural resources of natives. Although colonizers claim that natives' inability to uplift economic standard and unprecedented political disorder urged them to rule them, the veiled motives were something else.

Kwame Nkrumah claims that neocolonialism is more insidious and more difficult to detect and resist than that of prior naked colonialism. He writes:

In order to halt foreign interference in the affairs of developing countries it is necessary to study, understand, expose and actively combat neocolonialism in whatever guise it may appear. For the methods of neocolonialism are subtle and varied. They operate not only in the economic field, but also in the political, religious, ideological and cultural spheres. (Nkrumah, 1)

The above statement by Kwame Nkrumah clarifies that neocolonialism has not constrained itself only in economy; rather it has spread its strong roots through spectrum of disciplines. Economics is the only means, what are more powerful and subtle are its religious, ideological and cultural channels. He asserts that the result of neocolonialism is that foreign capital is used for the exploitation rather than for the development of the less developed natives. What is needed consummately to defend neocolonialism is the exposition of its subtle undercurrents and active resistance. He claims that the investment under neocolonialism increases rather than decreasing the gap between the rich and the poor countries. Kwame Nkrumah holds that neocolonialism is the worst form of

imperialism. He writes:

For those who practice it, it is power without responsibility, and for those who suffer from it, it means exploitation without redress. In the days of old fashioned colonialism, the imperial power had at least to explain and justify at home the actions it was taken abroad. In the colony those who served the ruling imperial power could at least look to its protection against any violent move by their opponents. With neo-colonialism neither is the case. (Neocolonialism: The Last Stage of Imperialism, xi)

Kwame Nkrumah contends that neocolonialism, like colonialism, is an attempt to export the social conflicts of the capitalist countries. “The temporary success of this policy can be seen in the ever widening gap between the richer and the poorer nations of the world” (Neocolonialism: The Last Stage of Colonialism, XI). The apt manifestation of neocolonialism is ongoing nature of imperialism. The term has been used in reaction to any unjust and oppressive expression of western political power; especially American hegemony over underdeveloped countries. Promod K. Nayar in his book, *Postcolonial Literature* writes:

Political independence- a process often described as ‘decolonization’- for non-European nations made them ‘postcolonial’ in the temporal sense. This is an important clue as to the nature of imperialism itself. Political control may have moved from the Europeans to the natives. Economically, however, the native population is still controlled by the European power. That is nominally ‘free’ nation states continue to suffer from economic exploitation by the European power that, therefore, remain ‘imperial’. This is why we do not ever see the term ‘post-imperial’. This form of control has been called ‘neocolonialism’, used especially to describe the American

control over the rest of the world. Neocolonialism is the continuing economic exploitation of Asian and African nation-states by European and American powers. What is significant is that the former colonial masters are still in economic control over so-called 'free' former colonies. (5)

He agrees to the fact that natives are no longer free, their freedom is only nominal. They have been suffering from acute economic exploitation. Still they are under imperial power, but the term has sloughed its name, neocolonialism. In these days, the term is less synchronized with former colonial European giant and more with the role of new colonial agent; United States. It is overtly revealed that United States has been replacing agony of its own colonial past by its fresh emergence as a dominant neocolonialist in establishing world politics of economy. It is a new form of domination and detrimental policy towards ex-colonies to fulfill ex-empires' interest. It is used to refer all forms of control over natives. The term has become a hot cake in the discussion of postcolonial theory: African affairs, and Latin American and south Asian circles. The term, Neocolonialism, best explains the unwritten term 'post-imperial period'.

Kwame Nkrumah writes about the principle of neocolonialism on his book:

Neo-colonialism is based upon the principle of breaking up former large united colonial territories into a number of small non-viable States which are incapable of independent development and must rely upon the former imperial power for defense and even internal security. Their economic and financial systems are linked, as in colonial days, with those of the former colonial ruler. (xiii)

Everything in the world functions with its basic principles, and neocolonialism is not the exception. It has certain underlying principles. In order to defy neocolonialism, one should understand the basic way of working of it. Turning deaf ear to the neocolonialism,

one cannot act against it. One has to learn the basic parameters of it. There is pleasure in resistance if one is well versed about the underlying ingredients of what is to resist. In his essay, “Colonialism and Hegemony in Latin America: An Introduction”, David Ryan writes:

US colonialism must be set against both foreground and background. The first deals with the formation of the policy-makers’ ideas and attitudes; the second with the international political economy and the world system which constitutes the structural underpinning of policymakers’ perceptions and policies, and their evolution. The world system sometimes enforces political structures resulting from previous colonization and decolonization...even after the decolonization. (289)

Ryan clarifies dual foreign policy of America; it proposes one thing and does something else. The world is under the canopy of American cloud which is easily palpable. With its specious policy, United States has been engulfing non whites; the natives have still been suffering from its domineering nature even after the end of decolonization. Colin Stoneman, and John Suckling under the topic “What is Neocolonialism? How can It be Avoided?” write:

An imperial power that loses colonies from which it had previously been extracting economic benefits will naturally seek to continue the process by other means. Usually the process of decolonization opens the area to other imperial powers which had previously been wholly or partially excluded ‘free trade’ under which the new nation can apparently for the first time strike free bargains in a market, causes many to deny the reality of neocolonialism, but although there are likely to be some benefits as compared with earlier naked exploitation, the poverty and structural

characteristics of most ex-colonies makes a mockery of market freedom.(  
Third World Quarterly, 516)

During colonial period European empire had Colonial benefits and after the decolonization it lost its power over natives. What it was in search after the decolonization is how it could continue the power rule that it had during imperial period. Edward Said in his book, *Orientalism*, asserts that since past the negative attributes have been rendered to the eastern people. Their texts have inculcated the outwardly ideas about the third world. The texts have given them virulent power to think that natives are their subjects. Though they abandon the tacit exploitation, they find new detrimental channel to rule aboriginal; which is neocolonialism. The terms, colonialism, post colonialism, common wealth literature, and neocolonialism are closely interrelated. Understanding one in absence of the other is incomplete in itself.

#### ) Postcolonial Criticism

Postcolonialism draws its attention towards the hazardous effects of colonialism on native culture and society. Post-colonialism has a clear cut meaning, it denotes the post politically independence period. At the end of 1960s, most of former colonies became politically free. The writers from prior colonies started producing their own literature. English as a medium was used to express their colonial experience to challenge their derogative attitudes towards natives. And English critics became interested in their writing. Hence the result is Commonwealth Literature. The literature produced by former colonies was given an epaulet as a Commonwealth Literature. Various non-western writers severely criticized the idea that vulpine West has invented a new brand of literature not to enhance but to create a binary; West versus Non-west. What must be scrutinized is that the insidious aim behind colonialism, common wealth literature and neocolonialism is the same. Kwame Nkrumah writes:

In the neo-colonialist territories, since the former colonial power has in theory relinquished political control, if the social conditions occasioned by neo-colonialism causes a revolt the local neo-colonialist government can be satisfied and another equally subservient one substituted in its place. On the other hand, in any continent where neo-colonialism exists on a wide scale the same social pressures which can produce revolts in neo-colonial territories will also affect those states which have refused to accept the system and therefore neo-colonialist nations have a ready-made weapon with which they can threaten their opponents if they appear successfully to be challenging the system. (xiii)

It is very hard to destabilize the neocolonial power, though its claim is that they ended the power domination. Technocracy and cultural hegemony along with economics have been putting natives under its thumb. They have created catch-22 situation, natives neither totally abandon it nor amicably accept it. If they revolt against neocolonial power, they will be thrashed down by its readymade weapons. Apart from Nkrumah's use of the term, the idea of neocolonialism has also been used in other contexts. Robert Young, for instance, sees neocolonialism as being advanced first through "development and dependency theory" and then through "critical development theory" (49-56).

After the publication of Edward Said's *Orientalism* in 1978, the term has been frequently verbalized by postcolonial writers. Said's *Orientalism* is considered as a milestone for postcolonial theory but what is noteworthy is that the text imbues with post structural concept of Jacques Derrida and Michel Foucault. Orient is an imaginative construction of Europeans. Orient has been misrepresented as an exotic place of spiritualism, haunting memories and land of extraordinary experiences. The relationship between East and West is of power. Said uses Foucauldian notion of discourse to sketch



the demarcation line of Orient and Occident. The discourse is invented by the whites to create intended truths, so that they could inferiorize eastern aboriginals. They invented a new discipline, Orientalism, first to know and then to rule the Eastern territory. Said holds that though the virulent concept of Orientalism had started since Greeko-roman time, it came as a form of academic discipline at the end of eighteenth century. Said writes:

Taking the late eighteenth century as a very roughly defined starting point orientalism can be discussed and analyzed as the corporate instruction about it, authorizing views of it, describing it, by teaching it, setting it ruling over it. In short, orientalism is a western style for dominating, reconstructing, and having authority over the orient. (3)

Orientalism is not only an imaginative fantasy of West but also a wily body of theory and practice to inculcate myths of orient in their upcoming generation who would consider Orientalism as a touchstone to understand East. Orientalism brings light into geopolitical awareness into aesthetic, scholarly economic, sociological, historical and philosophical text. It is the blatant undermining of West over East. It has started after the end of decolonization. Colonial period was the great invasion into orient by Europe but it shifted glibly into America. The shift of power from Europe to America was the harbinger of neocolonialism. Edward said contends that Orientalism has been widespread in the texts that depict Arab cultures. The portrayal of Arab is irrational, malicious, untrustworthy, and anti-western. The delineation of Arab synchronizes east. Said further writes:

Orientalism is not only a positive doctrine about the orient that exists at any one time in the west; it is also an influential academic tradition (which one refers to as orientalism), as well as an area of concern defined by travelers, commercial enterprises, government, military, expeditions, readers of novels and accounts of exotic adventure, natural historians, and pilgrims to

whom the orient is a specific kind of knowledge about specific places, peoples, and civilizations. For the orient idioms become frequent, and these idioms took firm hold in European discourse. Beneath there was a layer of doctrine about the orient; this doctrine was fashioned out of the experiences of many Europeans, all of these converging upon such essential aspects of the orient as the Oriental characters oriental disposition, oriental sensuality, and the like for any European during the nineteenth century- and I think one can say this almost without qualification Orientalism was such a system of truths, truth in Nietzsche's sense of the word. It is therefore correct that every European, in what he would resist an imperialist, and almost totally ethnocentric. (204-204)

However, Postcolonial writings reinterpret the colonial texts. How the natives have been represented in the writings of colonizers are center to the Postcolonial Literature. The writers of the Post colonial literature agree to the fact that colonial writings have left a stigma to the natives. It has spawned parallel discourses that have badgered stereotypes about myths. The power and authority of western colonial representations have been questioned and challenged by the discourse created by the supposed subordinates.

Postcolonial writers resist by producing literature or colonial history from the perspective of colonizer's experiences. One advantage of writing Postcolonial text is that it weighs the consequences of colonial period. In so doing, they have brought into light what the colonial authority injected in the name of progress, science, and civilization.

### ) Colonial Literature

Colonial literature delineates undermined colonial perceptions and experiences derogatively. Imbued by the outrageous knowledge produced by well known previous western writers, colonizers created binaries of superior versus inferior, rational; irrational,

west; east. What renders them power is the way they created binaries. Their chunk of malignant texts by canonical writers is the harbinger of colonial domination. The malign body of text helped their generation to belittle natives. Metropolitan writers are the agent of colonial literature. Concerning Colonial Literature in her book, Elleke Boehmer writes, *Colonial and Post-colonial Literature*:

From the early days of colonization, therefore, not only text in general but literature broadly defines underpinned efforts to about exploration, western conquest, national valour, new colonial acquisitions, travelers, traders, administrator's settlers, "read" the strange and new by drawing on familiar books such as *Bible* or *Pilgrim's Progress*. The Empires were of course as powerfully saved by military conflict, the unprecedented displacement of people, and the quest for profits. Yet it is also true that Spanish, Portuguese, and later Dutch, British and French hegemony was affirmed, under written and justify in myriad forms of cultural pageantry and symbolic display. As well as oral communication (word of mouth, tell tale and rumor), literature created channels for the exchange of colonial images and ideas. In writing as various as romances, memories, advantage tales, or the later poetry of Tennyson, the view of the world as direct from the colonial metropolis was consolidated and confirmed. (14)

Boehmer aptly describes the way European colonizer formed their unearthly judgments and the way they intruded into Asian continent. The jaundiced texts helped them to outline the natives and they entered into other countries as travelers and traders at first, and eventually they started ruling them. The well renowned books like *Bible* and *Pilgrim's Progress* indoctrinated to create hegemony. What is the most accepted fact is that colonialism cannot be justified by flowery words. The underneath aim of colonialism

is to exploit the natives. The mission begins from breaking things into apart. It scatters solidarity of the natives. Colonialism's "Will to Power" creates binaries, superior versus inferior, rational versus irrational, physical versus spiritual, in creating hegemony to rule. Additionally, it breaks harmony of natives, destroys native culture, produces confusion, injures psychology, exploits economy, and pushes them down into poverty. Ronald J. Horvath writes:

It seems generally, if not universally, agreed that colonialism is a form of domination- the control by individuals or groups over the territory and/ or behavior of other individuals or groups. ( colonialism has also been seen as a form of exploitation, with emphasis on economic variables, as in the Marxist- Leninist literature, and as a culture-change process, as in anthropology; these various points of departure need not conflict, however, and the choice of domination as a focus here will not exclude the culture-change dimension of the phenomena). The idea of domination is closely related to the concept of power. (46)

It is tacitly accepted fact that colonialism is a means to rule aboriginals. The abrasive result is brutal exploitation of natural resources and natives. Undoubtedly, it is an inhumane act. The supreme cause behind this inhumane act is power. As Said confers, West has been producing piling up mammoth of discourse by their literature, travel books, historical documents and other myriad of imaginary texts. These all jaundiced imaginary texts have been injecting the west to frame judgment about the non-west that they are their amicable subjects; they themselves are incapable to govern their territory. Boehmer's concerns of neocolonialism are verbalized in her book *Colonial and Post-colonial Literature*:

Here it is important to remember the apparently self-evident, but none the significant fact that migrant literature represents a geographic, cultural and political retreat by writers from the new satellite nations of the post colonial world back to the old metropolis. The literatures are the product of that retreat; they are marked by its disillusionment. Since the early 1970's as is widely known, post independence nations have been increasingly plagued by neocolonial ills: economic disorders and social malaise, government corruption. In much of the once colonized world, decolonization in fact produced few challenges: power hierarchies were maintained, the values of former colonizer remained influential. (237)

Globalization and universal brotherhood is the subject of attack to the decolonized nations that have been suffering from internal conflict and outer domination. This kind of situation is best rendered by V.S. Naipaul in his novel, *The Mimic Man*. The admixture of both internal conflict and outer domination coerces the pivotal character to leave his motherland and generates a kind of hatred in his heart for the colonial power. His introspection into his life finds a solution to the carcinogenic Colonialism and entices to pen down his bitter experience. Most often, in Neocolonial literature, the texts and the writers come under the clout of colonial power. They never hope for decolonized or an autonomous state, politically and economically.

Neocolonial texts sensationalize the issue by portraying the ignorance, disease, poverty, and violence of the decolonized nation. There is a kind of desire of the natives that Colonial power should rule them for their betterment. Unlike the neocolonial writers, Hamid holds that neocolonialists never see the development potential of any sort without a new form of imperialism, which is neocolonialism. The main trouble with neocolonial domination is that the hegemony curtails the physical and mental growth of the natives.

Hamid asserts that it is the harmonious relations among Pakistan and its abutting countries would be proved as a fruitful for the denizens of South Asians. These countries must themselves commence a campaign against the terror militants. Likewise, Harmonious union among the South Asian countries to fight against the militants or terrorism would bring internal conflict into an easy end.

### 3. Resistance to Neocolonialism in Hamid's *The Reluctant Fundamentalist*

The novel deliberately explains the undercurrents of neocolonial power and coerces the readers initially to understand and then to flout the domineering post-imperial power; neocolonialism. Hamid's story is set between a political struggle waged against oppression and concerned with resistance and confession. His concept of resistance and confession plot adds more condiment to the resistance against neocolonial agent. This analytical section will explain the issues in the novel *The Reluctant Fundamentalist* from the vantage point of marginalized and oppressed secular Pakistani, and how he comes to resist neocolonialism. Hamid has made his national character Changez to straddle into resistance and identity, because resistance is a way to assert one's identity.

The protagonist in *The Reluctant Fundamentalist*, Changez searches his nation's identity by exploring his past. He initially understands the underlying forces that have been creating turmoil in his motherland Pakistan. When he understands the obnoxious self centered policy of United States which is the key source of conflict in his motherland, his abomination towards States reaches at its climax. He repatriates himself by abandoning the job provided by the neocolonial agents. He speaks to an American militant in a café in Lahore, and narrates his entire story. His new technique to dominate the white listener throughout the novel renders the idea that he overtly denies to value an agent of neocolonialism. He also warns against the looming dangers of colonial and capitalistic ideology. The political significance of Hamid's novel is undoubtedly his ability in altering its representation of national or racial identity. He thinks that without the progress of his fellow in south Asia, his individual success is only a temporary success. Hamid valorizes collective consciousness than to individual consciousness. Thinking that his surrender to the neocolonial agents synchronizes the surrender of his fellow populace, he gives up everything in so called dreamland. Changez of *The*

*Reluctant Fundamentalist* represents entire south Asian in a broader sense and Pakistani in a tapered sense. The strength of Hamid's novel rests precisely in the way he exploits the narrative strategy, plot and characterization to warn neocolonialism.

### ) Narrative Strategy

The greatest departure in Hamid's *The Reluctant Fundamentalist* from the canonical literature is its narrative strategy for critiquing neocolonialism. "It is no exaggeration to say that the last ten years have seen a renaissance in narrative theory and analysis" (Richardson 168). This novella has put forward a distinct narrative which is till now the property of poetry; dramatic monologue. Thomas L. Erskine writes in his review of the technique used by Hamid,

Mohsin Hamid's *The Reluctant Fundamentalist* is told from the first-person point of view in the present, as a kind of prose dramatic monologue addressed to Changez's unnamed guest at a restaurant in the old Anarkali district of Lahore, Pakistan. With first –person narration there is usually a problem with the reliability of the narrator, and that is the case with this novel. ( 1)

Erskine's comment that the novella is on first person point of view and on dramatic monologue is obvious. But he finds problem in reliability in this technique which is not a praiseworthy comment. When a character has to verbalize his/her lived experience and has to disclose his veiled identity, there is no way except using first person narrative. Since it is an autobiographical novel, Hamid cannot be regarded as unreliable in this sense. In modern time what one experiences is more real and reliable than someone else tells about him. In his essay "Narrative as Self-Portrait: Sociolinguistics Construction of Identity", Deborah Schiffrin insits, "A great deal of scholarship suggests that narrative language contributes to the construction and display of our sense of who we are- our own



personal being as an integrated whole, with properties of stability and continuity over time”( Schiffrin 168). When narrative is to construct one’s identity then he/she has to use it in such a way that that could bring his identity in to light.

Narrative of the novella deviates itself from European and US imperialism means it differs from so-called European grand-narrative. Indeed it is novella and consists of 184 pages. It is divided into twelve chapters. There are so many ups and downs in plot; it fluctuates between past and present. One finds the discussion between Changez and the unnamed white militant but does not find the voice of white militant. That means the novella focuses on present issues and their chatting. Changez has betrayed the neocolonial agents to resist against neocolonial empire, and is confessing how he comes to give up neocolonial agent; Underwood Samson and Company. In a way there is crisscross of present and past, and it may initially create confusion and suspense in readers.

Hamid has neglected the United States’ vision of capitalism and hegemony in narrating his story. One can easily trace the narrative uniqueness in his/ her first reading. Changez, the pivotal character narrates his story to a white militant throughout the novel, though one does not find his voice. Hamid has engineered his novel where a Pakistani character dominates the white American. He has created national character, and he is far from allowing his novel to become colonized when he chooses a new narrative strategy, dramatic monologue.

What really gripes Hamid’s novel is its strategy in narrating the story. Narrative device employed by Hamid is rarely used in Novel. The novel fully employs dramatic monologue to retell his past-lived experience. Time and again he makes his character to detail about present situation. In this way one can say that Hamid has merged past and present consummately in the novel. When faced with a moment of dilemma, when a

character has to decide his action, usually in a critical situation, the protagonist presents through the use of literary device, dramatic monologue. Motivation and lived experience of Changez are put naked to render readers his unspoken thoughts directly. The use of Dramatic Monologue lights on the human dilemma or critical juncture.

Hamid does not let the unnamed militant to put his voice in his own voice. Changez transfigures militant's voice into his. He changes his weak voice strong one by verbalizing the militant's voice into his. "Excuse Me, Sir- but may I be of assistance? Ah, I see I have alarmed you. Do not be frightened by my beard: I am a lover of America" (1). The novel unfolds with this dialogue spoken by Changez, but after he finishes his dialogue, one may want to hear the dialogue of the listener to whom he is addressing. Undoubtedly a reader understands the questions raised by the unnamed militant, but not through his voice rather Changez repeats his question and a reader understands. "How did I know you were American?" the question is retold by the protagonist. This statement presupposes a question which is asked by the white militant.

Readers are informed by Changez what he has asked him. From the beginning to the end of the novel, one nowhere finds what the name of the militant is. We initially do not know who are speaking; we have to wait till sixth page to know the name of the protagonist. By not introducing easily his characters, Hamid tilts his story towards suspense. Number of questions arises. Who are the people talking to each other? Why is he speaking continuously? What is the purpose? Why does he say I am a lover of America? Changez derogatively says that it is neither because of his skin, nor of his dress, he knows the white militant. His body structure gives Changez impression that he is an American. "True, your hair, short-cropped, and your expansive chest- the chest, I would say of a man who bench- presses regularly and maxes out well above two-twenty-five- are typical of a certain type of American; but then again, sportsmen and soldiers of all

nationalities tend to look alike” (2). He further makes his claim strong saying, “instead it was your *bearing* that allowed me to identify you (2)”. In fact the bulging bearing on his waist is a gun which we understand as the novella progress and we clearly understand that the unnamed listener is none other than the white militant.

Hamid seems most striking when he makes his character claiming that the novella is not a fiction rather it is the history, a history of a young Pakistani in US. Changez desperately tries to persuade the listener that the events in the story are all facts not the fiction.

I cannot now recall many of the details of the events I have been relating you. But surely it is the *gist* that matters; I am, after all telling you a history, as I suspect you— an American— will agree, it is the thrust of one’s narrative that counts, not the accuracy of one’s details. Still I can assure you that everything I have told you thus far happened, for all intents and purposes, more or less as I have described. (118)

Salman Rushdie writes in his essay, “Errata’: or Unreliable Narration in *Midnight’s Children*”, “According to Saleem Senai Ganesh sat at the feet of the poet valmiki and took down the Ramayana. Saleem is wrong” (Rushdie, 22). When he was highly condemned by his use of erroneous narration in the story, Rushdie explains that it is not the history he has written, rather it is fiction. So the twist in the novel is apt description of Saleem. Contrary to Rushdie, Hamid claims the novella as being the history, and it is brimmed with facts. He persuades the listener to understand the story as an autobiography. The claim that it is the history not the fiction asserts the novel an autobiography. What he wants here is to unveil the shortcomings of the US policy, so history is imperative. From the beginning to the end of the novella the plot is unfolded in a mysterious way. The novel opens in Lahore; the “district of Old Anarkali” inside the

Café”(2). Though it is enigmatic who the listener is in the café, the meticulous details given by the narrator clarifies that the listener is a white militant, most probably an American soldier in Pakistan. In a unique narrative style Changez narrates his four and a half year sojourn in America. As his chatting with the white militant continues, he unfolds his acrid experiences in United States. As the darkness starts curtailing the bright day, his beautiful experience turns into morose experience. In 2001, Changez goes to United States to study at Princeton University. When he first goes to New York he finds he is surrounded by “Gothic buildings” (3). His dream to enroll in American university becomes true, “This is a dream come true” (3). He feels that his life is a film in which he is the star. He completes his education without “having received a single B” (4). He starts working as a financial analyst in a company, “Underwood Samson & Company” (5). The guideline of the company is to focus on fundamental issues of a company to succeed in American world. From the beginning of the story the description shows some kind of unconscious desire of the protagonist. It also mirrors the presentiment feeling that he is going to defy or resist.

Initially Changez finds himself mesmerizingly influenced by the artificial beauty of United States. His sweet experience at a snail’s pace turns towards bitterness as his narrative moves ahead. Time and again he talks about his love story to entangle the listener because he does not want him to leave in middle. “You wondered what had become of her? No, I hadn’t forgotten; she was very much a part of my life in New York, I shall return to her shortly” (44). At the end of the novella, we understand how much he abominates United Nations and its intruding nature to the natives. American readers may get shock when a character whose initial impression towards their nation is “I am a lover of America” (1). But his impression of United States turns upside down and he concludes his story in a pungent detestation towards US.

I reflected that I had always resented the manner in which America conducted itself in the world; your country's constant interference in the affairs of others was insufferable. Vietnam, Korea, the straits of Taiwan, the Middle East, and now Afghanistan...my mother continent of Asia, America played a central role. Moreover I knew from my experience as a Pakistani— of alternating periods of American aid and sanctions— that finance was a primary means by which the American empire exercised its power. (156)

This anti American thinking of the protagonist undoubtedly shows his anger towards America. Hamid wants his novella to be read by the Americans so it is necessary for him to handle his story in a tricky way. And to retell his lived experience dramatic monologue is very much apposite in this plot. The protagonist in the story attracts a white character to listen to his story, and attacks him acerbically. He has to tell his story to the envoy of America so that their domineering nature may change. When he says “I made it my mission on campus to advocate a disengagement from your country by mine”, shows more anger of him towards United States' neocolonial policy (179). Hamid does not want to protest against American policy rather he wants to resist. His desire is to bring change in their outrageous and blatant thinking.

### ) Plot

Had Hamid fabricated his story without the abortive love story and with full of his bitterness towards United States, it would have been a failure. It would not have arrested the attention of the unnamed listener and the readers as well. The protagonist Changez has to hook him till the end of the plot because no character can stay longer to listen to the pungent criticism about his/ her own nation. Hence, the mix up with his love story is necessary to entangle the white militant in to his narrative. Each time when his anger

heightens towards Changez, he changes his direction of the story towards the love story. He tells his story in snippets. His abortive love story synchronizes with his successful resistance. Resistance and confession go together side by side.

Atop of the plot of *The Reluctant Fundamentalist* is resistance and confession. Hamid has made his national character to resist the neocolonial agents and then to confess it to them so that they could understand the hidden desires of those to whom they have made their subjects. Initially the protagonist Changez impresses the unnamed white militants by saying “I am a lover of America” (1). Changez has to entangle the listener to his story so he starts talking about his sojourn in America. “I spent four and half years in your country. Where? I worked in New York, and before that attended college in New Jersey. Yes, you are right: It was Princeton! Quite a guess, I must say” (3). When he talks about the places of America, the listener thinks that his world is quite known to him and asks questions. But interesting is that we do not hear his voice. In these lines “Where?” is the question asked by the listener but we hear it from Changez. And further the listener asks the question but we are informed by the protagonist. Changez retells the question in his own voice, “What did I think of Princeton?” (3). Here the protagonist from the very beginning wants to engage the listener into his story so he denies answering and says, “Well answer to that question requires a story” (3). Thereby he starts narrating his lived experience. So the mix up of his resistance against the neocolonial agents and his fruitless love story is imperative to the plot.

If the novella is read twice, one can preconceive the idea that the protagonist will resist the so-called beautiful world. “When I first arrived, I looked around me at the Gothic buildings—younger ... than many of the mosques of this city” (3). From the very beginning one can perceive that though he enjoyed being American, he by heart hates it. Everybody around the world has a dream to go to the dreamland; United States. And

Changez is not the exception. “*This is a dream come true*. Princeton inspired me the feeling that my life was a film in which I was the star and everything was possible” (3). He forgets his identity in the new world, “I was, in four and a half years, never an American; I was *immediately* a New Yorker. ... I think of that city. It still occupies a place of great fondness in my heart which is quite something” (33). In the charming and luxury of the new world, he forgets his identity. It shows the power of colonizers. A native becomes spell bound by its artificial beauty that totally rests on its economic power. Colonizers want natives to serve them, Changez clarifies the notion. Though he finds their system a pragmatic one “I see the power of that system, pragmatic and effective”, he dislikes their idea that students who educate in their universities are compelled to work in their institutions, they have to serve them. “Students like me mere given visas and scholarship, complete financial aids, mind you, and invited into the ranks of the meritocracy. In return, we were expected to contribute our talents to your society, the society we were joining. And for the most part, we were happy to do so. I certainly was, at least at first” (4). That Changez will resist against the neocolonial power is clearly seen in these lines. At first he was impressed by the spell bounded power of the new world. But it is clear that the spell will not tie him forever in United States. It is very difficult to untie oneself from the cuff to colonizer but Changez does. “But not on that day. On that day, I did not think of myself as a Pakistani, but as an Underwood Samson trainee, and my firm’s impressive offices made me proud” (34). His ignorant proud to be an agent of colonizers could not last forever because one cannot sacrifice his/ her identity for the sake of those who have been the cause of their pain and suffering. Changez arguably put forward his idea that the entire colonizers are of same type, and of same nature. He speaks to the unnamed listener about his first visit to Underwood Samson and Company. “When my turn came, I enter and found a man physically not unlike yourself;

he, too, had the look of a seasoned army officer” (6). Changez clarifies his listener that America is bossing over other poor nations by its economic power. And buying and selling frames their identity. Jim his captain in the company shows this idea more clearly when he says Changez, “Sell yourself” (6). Hamid in this novella has juxtaposed Jim’s and the unnamed white militant’s approach. There is somehow similarity between them. But it is hard to say because we do not listen to the unnamed speaker. Hamid may have shown the listener’s nature by presenting some similarity between them. “Jim leaned back in his chair and crossed his legs at the knee, just as you are doing now” (8). By these two instances similarity between them, it is clear that the unnamed listener is no better than Jim who is also one of the agents of neocolonial empire.

Colonial domineering mentality that they are rich and natives are poor can be understood by the following lines. While interrogating Changez Jim says, “Do your friends here know that your family couldn’t afford to send you to Princeton without a scholarship?” (8) This is something that irks Changez but he remains calm and later on clarifies that Jim was wrong. It is white people’s rooted mentality showing natives poor, irrational, uncivilized and barbaric which is rotten from the root itself.

I am not poor; far from it: my great-grandfather, for example, was a barrister with the means to endow a school for the Muslims of the Punjab. Like him, my grandfather and father both attended university in England. Our family home sits on an acre of land in the middle of Gulbery, one of the most expensive districts of this city. (9)

Changez further clarifies his claim, “we employ several servants, including a driver and a gardener— which would, in America, imply that we were a family of great wealth” (9-10). To them, it is unimaginable that they do possess potentiality to grow economically.

Western are addicted to create imaginary binary, they have created this noxious



demarcation line to cast down natives. Basing themselves on this barefaced binary, they have tagged themselves superior and natives inferior. Changez is well known to this fact and condemns this jaundiced opposition. Island of Rhodes is the example of how the western has created binary. Initially, it seems that he is talking of the place where he entangles with Erica, Changez's white girlfriend. But he clearly shows the demarcation line created by West to inferiorize east. "You must go. It seemed to me unlike the other island we had visited. Its cities were fortified, protected by ancient castles; the guarded against the Turks, much like the army and navy and air force of modern Greece, part of a wall against the East that still stands. How strange it was for me to think I grew up on the other side!" (23). Such demarcations have already put a stepping stone to resist Changez. "Often, during my stay in your country, such comparisons troubled me. In fact, they did more than trouble me: they made me resentful" (34). Natives have been experiencing maltreatment by the so-called superior colonizers. And their despotic treatment compels the protagonist to express his venom against the neo-colonizers. He expresses his dream, "I hope one day to be the dictator of an Islamic republic with nuclear capability" (29). It is evident that America is producing resistance by its intimidating policy.

Though it is hard to understand the neocolonial power, Changez as a student initially understands the underlying structure of neocolonial power. He knows that it is by means of economics, they exercise rampant power. He learns the fundamentals to examine into an institution. Prior to working at Underwood Samson and Company, he gets a "soft skill training" (36). He explains about the training:

These sessions involved role-playing real-life situations, such as dealing with an irate client or an uncooperative chief financial officer. We were taught to recognize another person's style of thought, harness their agenda and redirect it to achieve our desired outcome; indeed one might describe

it as a form of mental judo for business. (36)

Economics is the foundation by which America is bullying the entire poor nation. In the name of democracy and civilization they have started a campaign to loot the natural resources of natives. Central to their aim is to collect maximum profit or wealth.

“Maximum return was the maxim to which we returned, time and again” (37). “It was a testament to the systematic pragmatism— call it *professionalism* — that underpins your country’s success in so many fields” (37-38). He understands all these hidden concepts of neocolonialism at the age of twenty-two. “But for me, at the age of twenty-two, this experience was a revelation” (37).

His sense of belonging to New York is very magnetic, but no sooner had he started working for neocolonial agents then it all disappeared. He dreams in the dreamland scatters immediately when he gets his first assignment. “I was, in my own eyes, a veritable James Bond- only younger darker, and possibly better paid. How odd it seems now to recall that time, how quickly my sense of self satisfaction would later disappear” (64). His root does not let him to think himself a New Yorker. Though he learns to reply I am a New Yorker, he feels uncomfortable with the new identity. He from nowhere belongs to Americans. “I learned to answer, when asked where I was from New York” (65). And obviously it troubles a native to be recognized as a man from unknown land which is foreign to him. “Did these things trouble me, you ask? Certainly sir, I was often ashamed” (65). He does not enjoy to be recognized by other’s identity. The new identity gives him a role of puppet.

The climax of the plot is of more imperative than that of anything else in the novella. When Changez watches the crumbling Twin Towers in New York, he cannot stop himself enjoying pleasure in the morose destruction.

The following evening was supposed to be our last in Manila. I was in my

room, packing my things. I turned on the television and saw what at first I took to be a film. But as I continued to watch, I realized that it was not fiction but news. I stared at one— and then the other— of the twin towers of New York's World Trade Center collapsed. And then I *smiled*. Yes, despicable as it may sound, my initial reaction was to be remarkably pleased. (72)

Why Changez feels satisfaction in the destruction of hundreds of human beings. It is Human nature if one gets torture from someone, he wants to see him/ her in misery. In this case United States has the sole responsibility to create devastation and destruction in Pakistan and Afghanistan. It may be his unconscious desire to harm US. Changez's bitter words undoubtedly embitter the listener but he does not know why he feels pleasure in the American destruction,

...I was caught up in the symbolism of it all, the fact that someone had so visibly brought America to her knees. Ah, I see I am only compounding your displeasure. I understand, of course; it is hateful to hear another person got over one's country's misfortune. But surely you cannot be completely innocent of such feelings yourself. Ok you feel no joy at the video clip— so prevalent these days— of American munitions laying waste the structure of your enemies?

But you are at war, you say? Yes, you have a point. I was not at war, you say? Yes, you have a point. I was not at war with America. Far from it: I was the product of an American university; I was earning a lucrative American salary; I was infatuated with an American woman. So why did part of me desire to see America harmed? (73)

If Americans enjoy in destruction of other native countries, definitely they should build

up a habit to enjoy in their own destruction. Changez lampoons American policy by comparing Jasmine's perfume with robust smell of roasting meat. "It is remarkable indeed how we human beings are capable of delighting in the mating call of a flower while we are surrounded by the charred carcasses of fellow animals- but then we are remarkable creatures" (78). This is the most vitriolic comment made by Changez in this novella. Instead of enjoying natural flavor of the flower, colonizers get pleasure in the death of fellow human beings. It is preying animals that enjoy the death of the other animals. His cutting thread criticism is the result of his understanding of detrimental neocolonial policy and its fundamental structures.

The attack on Twin Tower in New York changes Changez's life and his thinking drastically. His abomination towards US doubles when America does not help in creating peace in south Asia. When India's threat in Pakistan heightens, America remains neutral despite the fact that Pakistan has been cooperating America in Afghan war. Changez who always focuses on fundamentals of other institutions now turns to focus on fundamentals of neocolonial role in Afghanistan and Pakistan. "Focus on Fundamentals" is the slogan of neocolonial agents (98). "This was Underwood Samson's guiding Principles drilled into us since our first day at work. It mandated a single-minded attention to financial detail, teasing out the true nature of those drivers that determine an asset's value" (98). He applies these fundamental principles that he has learned from colonizer to the political scenario of his nation and the south Asian country.

Twin Tower attack and consequences result after the event plays the role of catalyst in Changez's life. America's reluctant principle to the matter of India and Pakistan's cold war coerces him to resist the neocolonial agents, and in a broader sense his resistance represents the resistance of entire south Asian. "My reaction caught me by surprise; Afghanistan was Pakistan's neighbor, our friend, and a fellow Muslim nation

besides, and the sight of what I took to be the beginning of its invasion by your country caused me to tremble with fury (100).” After years long inspection on the underlying structure of the neocolonial empire and its function, he closely analyzes the American policy and attacks the western thinking that natives are poor in their culture and civilization.

For we were not always burdened by debt, dependent on foreign aid and handouts; in the stories we tell of ourselves we were not the crazed and destitute radicals you see on your televisions but rather saint and poets and –yes – conquering kings. We built the Royal Mosque and the Shalimar Gardens in this city, and we built the Lahore Fort with its mighty walls and wide ramp for our battle-elephants. And we did these things when your country was still a collection of thirteen small colonies, gnawing away at the edge of a continent. (101-102)

History is evident that natives were superior to colonizers in terms of mores. Our past was glorious but the intrusion of colonizers injected pain, suffering and debt in us.

Post 9/11 attack, Muslims become the subject of discern. “I had heard tales of the discrimination. Muslims were beginning to experience in the business world– stories of rescinded jobs offers and groundless dismissals– and I did not wish to have my position at Underwood Samson compromised(120).” When his fellow countrymen are suffering from American unjust attacks how can he continue his job? It is obvious thinking of Changez. No one can continue in such a painful condition if he/ she have any sense of empathy.

An attack on Indian parliament helps Changez to understand neocolonial policy in a refine way. “...but earlier that week armed men had assaulted the Indian parliament, and instead of celebrating my good fortune, I was confronting the possibility that soon my country could be at war (121).” The anxiety of motherland starts haunting him. He

becomes restless, and his fury doubles when America turns its back from solving the problem. “Despite the assistance we had given America in Afghanistan, America would not fight at our side. Already, the Indians army was mobilizing, and Pakistan had begun to respond (127).” Americans have not yet felt what happens when war breaks out in own soil. After the foundation of United States, except a few minor wars, it has not fought war inside its territory. America has no feeling what occurs in one’s heart when his/ her country is threatened by the looming war. Changez tells the listener, “It will perhaps be odd for you- coming, as you do, from a country that has not fought a war on its own soil in living memory (127).” But he remains restive during that impending war on Pakistan by India. Infuriated by United States’ policy, he starts searching news in internet of his country. “But I was worried. I felt powerless; I was angry at our weakness, at our vulnerability to intimidation of this sort from our- admittedly much larger- neighbor to the east. Yes we had nuclear weapons and yes we were being threatened nonetheless, and there was nothing I could do about it but lie in my bed, unable to sleep (128).” How could one enjoy a beautiful dream when one’s mother is being threatened who gives his/her own identity. When Changez reaches to United States his sense of being Pakistani becomes much more imperative than that of being a New Yorker. In every Impending war, every patriotic young wants to fight for the nation, but Changez has to go away from his motherland. “Indeed, I would soon be gone, leaving my family and my home behind, and this made me a kind of coward in own eyes, a traitor. What sort of man abandons his people in such circumstances? And what was I abandoning them for? (128)”

As Changez unfolds the plot bit by bit the outrage of Changez towards US increases. When he scrutinizes the fundamentals of US policy, he becomes aware of states’ policy. “ I wondered how it was that American was able to wreak such havoc in the world- orchestrating an entire war in Afghanistan, say, and legitimizing through its

actions the invasion of weaker states by more powerful ones, which India was now proposing to do Pakistan- with so few apparent consequences at home”(131). Change’s anxiety over the impending war can be lucidly perceived in these lines. Every unjust action against his motherland and its abutting nations vexes anger in him. Every action adds one more brick for his resistance.

At the end of the novel, there come changes in Changez. Initially he used to enjoy comfort in luxury but when he realizes shortcomings of US policy that has been damaging his motherland; he slowly starts losing comforts on foreign luxury. “I myself employed no such precautions on my trip to Chile. We again flew in the relative comfort of first class, but I was no longer excited by the luxuries of our cabin...” (140). Change in Changez can be easily found in these lines. His excitement in his initial days to be happy in comfort and high standard life style starts lowering.

Changez is all set to betray neocolonial agent in order to resist, when he reaches Santiago, Chile, he is fueled by the words of Juan-Bautista. The only thing that he needs to abandon neocolonial job is inspiration which he gets from him.

I never come to know why Juan-Bautista singled me out. Perhaps he was gifted with remarkable powers of empathy and had observed in me a dilemma that out of compassion he thought he could help me resolve... But regardless, Juan- Bautista added considerable momentum to my inflective journey, a journey that continues to this day... (146)

Changez becomes fully charged by his motivation and finally decided to resist. What is needed is the catalyst and finally found Jaun-Bautista who asked him

“Have you heard of the janissaries?” “No,” I said. “They were Christian boys,” he explained, “captured by the ottomans and trained to be soldiers in Muslim army, at that time the greatest army in the world. They were ferocious and utterly loyal:

they had fought to erase their own civilizations, so they had nothing else to turn to.” (151)

Changez then realizes that he is a modern day janissary, “a servant of the American empire at a time when it was invading a country with a kinship to mine and was perhaps even colluding to ensure that my own country faced the threat of war” (152). Then he prepares himself to betray and resist the neocolonial agent. “I had great admiration for him; he had always stood by me, and now I proposed to betray him” (153). In his resistance Juan- Bautista plays a pivotal role, his inspiration and critical thinking makes Changez think about betrayal to resist malfunctioned neocolonial agents. His unconscious desire to see American in its feet can be without a doubt understood in these lines. “...September has always seemed to me a month of beginnings, a *spring* of sorts – possibly because it marks the commencement of the academic year” (165). It is because what happened in the month he becomes able to retain his identity. So that, though September for Americans is a nightmare, Changez celebrates the arrival of the month as a beginning of his identity.

United Nations has developed a parochial concept of binary. And basing them on this outlandish notion they are heading towards destruction of natives.

You retreated into myths of your own differences, assumptions of you own superiority. And you acted out these beliefs on the stage of the world, so that the entire planet was rocked by the repercussions of your tantrums, not least my family, now facing war thousands of miles away. Such America had to be stopped in the interests not only of the rest of humanity, but also in your own. (168)

It is widely known that when America came into the apotheosis of world economy, it started dominating other poor nations for the sake of natural resources. “... American



interests in the guise of the fight against terrorism, which was defined to refer only to the organized and politically motivated killing of civilians by killers *not* wearing the uniforms of soldiers” (178). Hamid comes to the conclusion that why America has created havoc in south Asia. “This, I reasoned, was why America felt justified in bringing so many deaths to Afghanistan and Iraq, and why America felt justified in risking so many more deaths by tacitly using India to pressure Pakistan” (178). After a long journey in US policy he finally understands the reason why his motherland has become a puppet in the hands of neocolonial power. America wants to govern Afghanistan like Iraq, and without the help of Pakistan; their plan simply would remain a dream. It is the politics of US to pressure Pakistan by India.

Changez expresses his venom to the listener, “no country inflicts death so readily upon the inhabitants to other countries, and frightens so many people so far away, as America” (182). Hamid aims at correcting policy of US and makes his character Changez to express the crux of the novella, “but you should not imagine that we Pakistanis are all potential terrorists, just as we should imagine that you Americans are all undercover assassins” (183). This is the counter answer of secular Pakistani to US government.

### ) Characterization

Indeed there are many ways of characterization but this paper lights on how the names of Changez and Erica are the metaphoric representation of change and America respectively. Any character in the text may serve as an element and a certain intention of the writer. There are two basic types of characterization: direct and indirect presentation. “*The indirect presentation* does not mention the trait but displays and exemplifies it in various ways, leaving to the reader the task of inferring the quality they imply” (my emphasis, 61, Rimmon-Kenan). In some text, the author directly explains the character traits of the characters while in others it is readers’ job to understand what the author is

referring or indicating. This novella entangles lesser characters, in a sense one can call it a minimalist novel, which makes possible to deal with individual character.

This section will make a survey over three key characters in the novella: especially Changez, Erica, and unnamed American. Characters in the novel are the personality traits and they do represent something else outside the novel. Basically, Changez represents a Pakistani living in US and metaphorically refers change. The unnamed militant represents the agent of neocolonial power. Erica, the white beautiful beloved of Change refers America or neocolonial empire. “She attracted people to her; she had presence, an uncommon *magnetism*. Documenting her effect on her habitat, a naturalist would likely have compared her to a lioness: strong, sleek, and invariably surrounded by her Pride” (21-22). The characteristics given to Erica are analogues to United States. Atop of the people in the world sits a desire to go to US. Changez in *The Reluctant Fundamentalist* is not the exceptional character who cannot stop his heart and mind to be attracted towards neocolonial empire. The exotic beauty of the empire has arrested his eyes so much that it becomes difficult for him to abandon the empire all of a sudden. “ I was uncomfortable with her nudity; I could, after a brief pause, casually move my gaze away, as though the sight of her breasts had been the most natural thing in the world; I could keep staring, honestly communicating in this way my admiration for what she had revealed...” (24). Though the empire is unnatural and artificial, he has great admiration for it because he has been arrested in the magnetism of it. Hence Erica represents the neocolonial empire undoubtedly. Changez knows other people than that of American gives them their position with due respect. “She said, “Not boring polite. Respectful polite. You give people their space. I really like that. It’s unusual” (25). What she realizes in Changez cannot implement in her. She does not give any place to him. She neglects him until he works for her. That is what the response of neocolonial empire.

Erica is doomed owing to her unproductive attempt to publish her novel. Her tilt towards fictional world is analogous to the sum up thinking of colonizers. She is the example of how the colonizers have been living in imagination. 9/11 attack on Twin Towers at New York brings America in its own color. “I met her eyes, and for the first time I perceived that there was something broken behind them, like a tiny crack in a diamond that becomes visible only when viewed through a magnifying lens. Normally it is hidden by the brilliance of the stone” (52). Changez understands the loop holes in neocolonial systems but they have been covering it by their crafty tricks. Though neocolonial empire seems clean and dazzling from the front like a mirror but what lies behind the mirror, very few easily thinks of it, the swarthy back.

The similarity of Erica and America is straightforwardly perceptive in the novella. The lines below clarify the ideas overtly. Changez unfolds the embittering reality that he experienced due to Erica in US.

I apologize; it was not my intention to be rude. In any case, I ought instead to be explaining to you why I did not speak to Erica for my fury at seeing American troops enter Afghanistan. After that night when we celebrated in my bed her obtaining an agent, I had no contact with Erica for several days; she did not respond to my messages. I was hurt by this behavior- taking her silence for inconsideration- and I arrived in a reproachful mood for the drink that she eventually did invite me to. I was utterly unprepared for what I saw. (102)

Though Erica gives hell to him, he still wishes well for her. It is the example of native's compassion though colonizer exercise their rampant power for natives they wishes their well being. And the example for this claim is their resistance. The same thing happens in the story. “Still, I remained concerned for Erica's well- being and remained also in the grip of a certain, probably irrational hope- so that ongoing task of abstaining from

communication was a struggle not unlike that of a man attempting to rid himself of an addiction”(114). When Pakistan was threatened by India, they requested America to play a role of mediator, but America remained un-turn towards them like that of Erica. Hence it can be said that both America and Erica are similar in their nature towards Pakistan and Changez.

A chunk of similarity can be drawn between Erica and America in the story. Erica ruins herself in the memory of her dead ex-lover; she often lives in her past memory. The similar idea Changez finds in the nature of America. “I had always thought of America as a nation that looks forward; for the first time I was struck by its determination to look *back*. Living in New York was suddenly like living in a film about the Second World War; I, a foreigner, found myself staring out at a set that ought to be viewed not in Technicolor but in grainy black and white” (115). Changez lives in reality while Erica in imagination and past. Erica denies knowing that she is living in imagination and past; it upsets her to know it. Erica’s mother says, “You’re the one who upsets her most. Because you’re the most real, and you make her lose her balance” (133). When reality put in a naked way, it not only embitters America but also drives it out of its nut. The destruction of Erica owing to her pigheaded longing for the past is indirectly referring to the would be destruction of neocolonial American empire, if the same bullying nature persisted.

Changez clarifies his decision to abandon America. “I had to choose whether to continue to try to win her over or to accept her wishes and leave, and in the end I chose the latter” (136). Had Changez tried to soothe Erica, the change in Erica would have come. But he denies doing so because to him both Erica and America are the same. Both have injected pain in him. “Things might have worked out rather differently if I had turned around; then again, things might have worked out exactly the same” (136). Though

he leaves US for his motherland, the American domineering nature has not changed yet. And indirectly Hamid shows the end result what would happen if the same nature persists longer.

Failure will be the end result of the American nature. Characters in the plot are brimmed with failure. Everything will fail. Erica fails to enjoy the present and delves in to impalpable past. Failure of publishing her fictional work synchronizes her mental breakdown in life. Not only that she fails to continue her beautiful life and happens to commit suicide. Everywhere Hamid shows the failure in American land, failure of US control over Afghanistan, failure of Changez to continue his job in Underwood Samson and Company, the failure of neocolonial agent to value a form in Santiago Chile and the like. Changez acknowledges that it is not because of physical reason that Erica is suffering but because of psychological reason she is suffering. Though neocolonial empire seems strong outwardly, it is in dilapidated situation inwardly. Exactly the way the brilliance of the diamond hides the tiny cracks in it; American empire has been hiding its pitfalls.

Changez as mentioned initially is analogues to change and change is what he desires. He wants change in their thinking, and also of him. Though it at first seems foolish, it carries a great satisfaction. When one finds him/her self in abyss of situation or identity, he/ she has to change him/her self to retain the misplaced identity. Changez in the story is in the similar situation. He tries to change his Pakistani identity initially, but when he knows that changing one's identity leads him/her towards nowhere, he starts hating his new identity.

I thought of Erica. It occurred to me that my attempts to communicate with her might have failed in part because I did not know where I stood on so many issues of consequences; I lacked a stable core. I was not

certain where I belonged- in New York, in Lahore, in both, in neither-  
and for this reason when she reached out to me for help, I had out  
of substance to give her. (148)

After understanding that his ground has already slipped away from him which he needs in critical situation. He has to change himself. “As for myself, I was clearly on the threshold of great change; only the final catalyst was now required” (150). Juan- Bautista is the man who plays the role of catalyst in the story. Finally a great change occurs in him, he dares to resist the neocolonial agent denying completing its work that has been given to him.

Another very interesting character, the unnamed American listener is a neocolonial agent in the story. As mentioned earlier in narrative strategy. There are similarities between Jim, his captain in Underwood Samson and Company, and the unnamed American listener. Changez clarifies the nature of unnamed listener by comparing him with Jim who always value work and money. He believes in facts, there is no role of sentiment in life. In the level of humanity, Hamid refers that colonizers are dead. They are corporeal not the spiritual and emotional.

#### 4. Conclusion

Immediately after dying hours of colonization, whites have started asserting that the end of colonial period is the harbinger of a new balanced- world, where there will not be a hierarchy between rational versus irrational, superior versus inferior, strong versus weak, white versus non whites: west versus east. But the exposure of brutality and cruelty over secular Muslims in US following the September 11 mirrors the fact that their claim has remained unmitigated. Their epoch-long outwardly notion of west versus east has been still embedded in their gene. The frenzied policies of America evoke wraths in the protagonist Changez in *The Reluctant Fundamentalist*. The novella does not scrutinize the problems caused by religious ideologies. Hamid intellectually detaches his novella from the religious controversies by presenting a secular Pakistani-national character. The novel would have been highly berated, had Hamid presented his protagonist as a Muslim character. This may seem a dabbling story of a Pakistani, but underneath the plot, there lies the concept of resistance of a secular Pakistani, an ideological resistance.

The events and incidents following the 9/11 attack, Muslims in US have been the subject of assault and battery. Entire Muslims have been projected as a terrorist which is their preconceived jaundiced concept. This nature shows their similar attitude to east what they used to compare eastern people a few centuries back. No changes have hit the deck of the whites. They are the same colonizers inwardly though they have been asserting, say no to racism and say no to east and west. Similarly, Hamid directly links his country's problem with America, when America shows its impotence in impending war between Pakistan and India, which is the juncture that multiplies his abomination towards America. Hamid holds that every poor nation should understand the dual policy of US government to resist its harmful attitudes and hegemony.

The central to the resistance is change. When the existing rules, policy and

concept hamper one's sentiment and development, when one does not want to revolt against it, when one desires change in it, resistance becomes an appropriate idea. Changez in the story does not revolt against the neocolonial empire. He would have involved in terror campaign had he revolted against it. He simply wants to change the exiting authoritarian policy of United States. What he does not like about American policy is its intrusive attitude towards poor nations. This American nature came into light when it came in to the apotheosis of world economy. With its power of economy and nuclear weapon it has been putting poor nations under its thumb. That the very attitude should be changed by America is the message delivered by Hamid in this novella.

Unlike the neocolonial writers, Hamid holds that neocolonialists never see the development potential of any sort without new form of imperialism, which is neocolonialism. The main trouble with neocolonial domination is the hegemony would curtail the physical and mental growth of the natives. Hamid asserts that it is the harmonious relations among Pakistan and its abutting countries would be proved as a fruitful for the denizens of south Asians. Undoubtedly, he is against terrorist. These countries must themselves commence a campaign against the terror militants. Likewise, Harmonious union among the south Asian countries to fight against the militants or terrorism would bring it into an easy end.



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